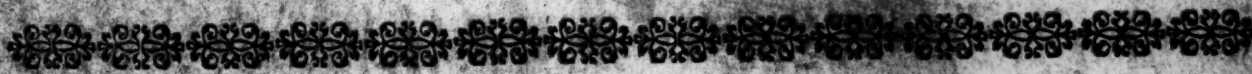




A FULL  
R E F U T A T I O N  
OF THE

Pretended GENUINE NARRATIVE of the TRIAL and  
CONDEMNATION of MARY EDMUNDSON, &c.



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A FULL  
REFUTATION  
OF THE

Pretended GENUINE NARRATIVE of the TRIAL  
and CONDEMNATION of MARY EDMUNDSON:

As published by J. PHIPPS, at the Britannia Printing-Office, White-Friars:

As also that Falsly called,

THE TRIAL AT LARGE,

said to be taken by a Person who attended her in the New Goal,  
and at the Stockhouse Prison at KINGSTON.

Compared with that inserted in the

GENUINE PROCEEDINGS,

Taken in Short Hand by Mr. ISAAC HARMAN, with Permission of the  
High Sheriff; and published by M. COOPER in Pater-noster Row:

WITH

Some OBSERVATIONS on the two Spurious Accounts above-mentioned, and their  
Absurdities and Inconsistencies pointed out.

By JOSEPH CLARKE, a near Relation.

To which are added,

FOUR ORIGINAL LETTERS.

One wrote by her to her Father, on Sunday, April the 1st, the Day before her Execution;  
the other Three sent to her during her Confinement in the New Goal, before the  
Time of her Trial: As also a Plan, giving an exact Description of the Situation of the  
House of Mrs. Susanna Walker, and wherein are particularly pointed out the various Places  
mentioned by the Witnesses on the Trial.

Printed for M. COOPER, at the Globe in Pater-noster Row.

[Price Six-Pence.]

# THE TRIAL

OF

AND CONFINEMENT OF ALFRED DUBUNSON

As the same was published by the

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## A Full REFUTATION, &amp;c.

WHEN any uncommon event presents itself to the publick, and which in a more than ordinary manner merits their attention, they are not only liable to be, but it too frequently happens, that they actually are imposed on by false and spurious accounts thereof, from those who make it their business to take the advantage of every favourable opportunity, wherein they may, with the least colour or pretext, get a penny, and who are so far divested of all candour and integrity, as to sacrifice even truth itself to their own private interest and avaricious disposition.

Upon reading what is falsely called a genuine narrative of the tryal and condemnation of my sister Mary Edmundson, for the murder of our dear aunt Susanna Walker, I found therein so many absurdities, inconsistencies, and palpable lies, that I scarcely had patience to go through the whole of it.

And being assured that not one word in ten contained therein carries in it even the least shadow of truth, I think it my indispensable duty to oppose it, as also to make known to the publick (so far as my knowledge and memory will permit) every circumstance relative to her life, with the strictest regard to truth, and which, I hope, I shall be able to do, by the permission of that God, under whom I now subsist: And,

First of all, Mary Edmundson was born at a little village called Priest-thorp, in the parish of Calverly, near Bradford, in Yorkshire; her parents had five sons and three daughters, who were all brought up in a plain genteel way, and instructed in the principles of the christian religion, though perhaps they were not brought up in quite so polite a manner as some are at this part of Yorkshire, their father being but a small farmer, and his circumstances not admitting of it; nor was Mary Edmundson ever put to any neighbouring charity-school, as is mentioned in the (falsely called) genuine narrative, but had her education at a school almost adjoining to the parish

church of the aforesaid Calverly, and her father always paid weekly for her learning, as it was customary in that part of the kingdom, as well as in this, to do.

It is said in the paper before referred to, that *when she arrived at the age of seventeen, she became remarkably headstrong and hardy, and was observed to be so daring, that it was out of the power of her parents to keep her spirit under*; whereas I can, with the greatest confidence, assert, that from my own observation, and from what her father and mother told me when I was last in the country, that there never was a child born who was more subject to her parents than she was; and as to that (I can call it no other than) malicious paragraph of her catching up a penknife and stabbing her mother in the belly, it is intirely without foundation, and her father did absolutely clear her of that charge when in town; but in order to support it, it has been reported (though not inserted in the paper) that her mother, in her own defence, wounded her in the breast, which mark, it was said, still remained: That there was a scar upon her breast or stomach (though I for my own part never saw it), is certain, and I shall here take an opportunity of informing the publick of the real and true cause thereof, as I, and many more, had it from her father when in town.

Some years since, about the latter end of the summer, she had contracted a surfeit; and one day standing by the fire, was seized with a fit, which her mother not being aware of, she fell against the grates, and a hot coal got between her stays and her flesh, which remained there till her stays were opened.

I observe there is not any account given of her from seventeen years of age to the time of my aunt the deceased's going down, at which time she was twenty-four years of age, so that there are seven years intirely passed over, of which intermediate space it will be necessary I should give some account.

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After

After she arrived to the age of eighteen, she went to live in a very creditable family near Leeds in Yorkshire, where she continued for about a year, and was very well approved of, and from whence she might have had a character to another place; but about this time her parents having occasion for her at home, she went and served them, as was her duty: She was with them for about the space of two years, when, being about twenty-one, they apprehended it would be more for her advantage, was she situate in some good place where she might, in all probability, learn more than she could possibly have an opportunity of learning at home, and which was the only motive that induced them thereto, and not the breaking her of any rash or headstrong temper discovered in her, as falsely inserted in the paper.

A service was accordingly provided for her at a place called Wakefield, to wait on a lady, where she continued till very near the time that the deceased and my wife (who is a twin to Mary Edmundson) went down into the country.

As my aunt's husband, the late Mr. Leonard Walker, was remarkably affable, kind, and loving to her through the whole of his life, so she was very desirous of taking a journey to see his relations after his decease; and accordingly, on Friday the 19th of May, 1758, she, my wife, and a child of ours, then about nine or ten months old, set forwards on their journey to Yorkshire, and arrived at Calverley, near Bradford, on Friday the 26th of the said instant where they were very humbly received by this poor creature's father and mother; here they staid some time, as there were many of Mr. Walker's relations whom she desired to visit.

It is said in the paper, that *Mrs. Walker having finished her stay in Yorkshire, set out on her return to London, leaving directions with Mr. Edmundson and his wife to send up their daughter by such a time, which by some accident was prevented, that she did not come up till towards winter, and that in consequence of a letter from Mrs. Walker; all which is absolutely*

false, and the occasion, with the manner of her coming up to London, is as follows.

A gentleman, whose name is King, curate of the church of Calverley, who had boarded at her father's house for (I believe) four years, had kept my unfortunate sister company for some time, with a view of making her his wife: All things were agreed upon by them, as also by her father and mother, and the day of marriage (as her father informed me when in town) was set, which was to have been on the 17th day of May, 1759; but her parents thinking her not so well qualified for a clergyman's wife as they could have desired, communicated the affair to aunt Walker while she was in the country, and requested of her to take her to London, and either keep her at her own house, or get her a good place elsewhere, that so she might be somewhat improved before the time was expired, wherein she was to have been joined in matrimony to the above-mentioned reverend Mr. King, to which my aunt consented; and accordingly she, my wife and child, and my unfortunate sister, set out together from Leeds in Yorkshire, the 12th day of July, 1758, and got to London on the 20th of the said instant, I, myself, met them a little way out of town, and welcomed them into London, being glad to see them safe arrived from so long and tedious a journey; we came directly to my house, and my aunt went home that night to her own habitation at Rotherhithe, leaving her neice, our sister, with us, where she continued for almost a fortnight, during which time her aunt came to see us all two or three times; and about the 30th or 31st of August, 1758, took her to Rotherhithe to live with with her, but not upon any terms as mentioned in the paper, nor was she sent to London in consequence of her father and mother's discovering any untoward or wicked dispositions in her, for I am persuaded, that had they had the least apprehension of any thing of that kind, they would not have sent her at all.

About Michaelmas she was desirous of going out to some service, and accordingly communicated it to her aunt, and likewise to my wife

wife (her sister) desiring, that if either of them heard of a place that they thought would be suitable for her, they would recommend her to it. Some time after, my wife hearing of a place which she was apprehensive would do for her in a very creditable family, sent for her from her aunt's and informed her of it; accordingly she went and was hired, but upon what terms I cannot possibly say; however, in about seven or eight weeks after, some little difference arose, which her aunt being informed of, sent her word, that if she wanted a friend she should come down again to her house in Rotherhithe, and which she accordingly did, and continued with her till this unfortunate affair; whether she was the cruel perpetrator of so horrid and heinous a crime for which she suffered, or whether innocent thereof, is a matter which at present is only known to that God who is the searcher of the hearts, and the tryer of the reins of the children of men, and before whom nothing can possibly be hid, as all the witnesses spake only by circumstances, and as no confession could possibly be drawn from her, even in her last moments.

With what contempt and abhorrence then must every judicious person look upon the author or authors of the before-mentioned pamphlet, who presume to give as exact an account of the whole transaction on the 23d of February last in the evening, as if they had been actually present, and beheld the whole of it, as that *between seven and eight the prisoner went into the yard, as she had done before, and made a heidious noise, by throwing down the washing-tubs upon the stone pavement; that Mrs. Walker was then in the parlour, that she called her neice, and upon her not answering, took up the candle and went into the washhouse; that the prisoner hid herself, and when she perceived her aunt's back towards her, rushed forth from her lurking hole, seized her, and with a case knife cut her throat; that she dragged the dead body out of the washhouse into the kitchen, cut her own wrists across, and then opened the street door and alarmed the neighbourhood, &c. &c.*

Nor are the publick only imposed on by the pamphlet before referred to, with respect to her private life, but also by a spurious account of her trial; said to be taken by a person who attended her in the new goal, and at the stock-house prison in Kingston, and which may be easily observed, by comparing it with that inserted in the genuine proceedings taken in short-hand by Mr. Isaac Harman, with permission of the High Sheriff, and published by M. Cooper in Paternoster-Row.

The first witness, Ann Toucher, is represented as saying, that when she was at the house of the deceased, she observed that the prisoner had a checked apron on.---Whereas when she was asked that question particularly, her answer was 'Indeed I cannot say:'. She is also represented as saying the deceased told her she had lost coals out of her coal-hole, but there is no mention made of a new mop, and a stone bottle, which she declared in court the deceased told her were stolen, nor is there any account of the prisoner's going home with her, and the deceased standing at the door with a candle in her hand to light her across the way.

Elizabeth Lawson, the next witness, is represented as saying, she was at the house of the deceased about a quarter after seven, whereas she said it was about a quarter after six.

Ruth Tagg is represented as saying, she heard the left-hand side of the door open: \* Whereas her words were these, *As I was going down the right-hand side of the way, giving the cry of oysters, I heard a door open on the left-hand side of the way; †* nor is there any mention made of that circumstance of Mrs. Odell's shutting the door after the prisoner came into her house.

Joseph Holloway is represented as saying, he saw the deceased with her throat cut, lying on the ground, and her neck towards the fire: Whereas his words were these, *The deceased lay on her right side dead, with her throat cut, it was on the ground floor, her feet lay towards the fire side, and her face towards a little table which stood just by her.*

\* Unmeaning words.

† See her evidence as inserted in the genuine proceedings, &c.

John Hillier is represented as saying he was at the house of the deceased about a quarter after eight at night, on the 23d of February, that the prisoner said her dear aunt was murdered in the ground floor next the street, &c. whereas his words were these: *I was at the Noah's Ark spending the evening with some friends; about a quarter before eight the prisoner came in and said her dear aunt was murdered, &c.*—Nor is there any mention made of his being the first that took hold on the deceased, in assisting to take her off the floor,—of the blood being cold, and she almost cold, or of his wiping the blood away with his handkerchief—He is also represented as saying there was a cut on her under lip, whereas his words were, *and there was a cut on her upper lip.* No mention made of his holding the basin while the prisoner was blooded at Mrs. Camphora's, or of the supposed murderers shoving the prisoner up against the window on the left-hand side of the door, nor of his examining the deceased and finding the wound on the left side, and that the wind-pipe was not cut, nor of his observing the prisoner had a checked apron on, or that he took notice of her cap being bloody on the left side in six or seven places before she was blooded, or of his holding up the bloody knife to the prisoner, and asking her if she knew it; or of his comparing it with the family knives\*.

John Warren is represented as saying, *on the 23d of February, &c.* whereas his words were, *on the 24th of February, as I was sitting in my family, &c.* on which he was asked what day of the week this was, he answered, on a Friday night, and was then told by the court that it was the 23d. He is also represented as saying 'Mrs. Toucher was there at that time,' who said to him, 'If you do not go home with me I shall die.' Whereas his words were these, *Mrs. Toucher was behind the door, she said for God's sake Mr. Warren go home with me or I shall drop down.*

No account of the examination of the constable with respect to the other apron he fetched

from Mrs. Thomas's, or of the court's enquiring for Mrs. Thomas and Mr. Jefferies reason why he did not bring her down, viz. the prisoners owning it to be her apron.

No account of Mr. Jefferies being ordered by the court to compare the aprons, or of his desiring that any of the Ladies in court might compare them, or of their being compared by a Lady.

Edward Jefferies is represented as saying, she denied the bloody apron, and said that it did not belong to her; whereas, when he was asked if he enquired of the prisoner whether that was her apron that was found in the copper hole, he answered, *She said she did not know.*

No account of Mrs. Toucher's being acquainted with his and Mr. Chapman being executors, and therefore sent for him; or of the keys which dropped from the deceased's petticoats, not opening the drawers; or of their borrowing any of a neighbour.

He is also represented as saying: 'The night the murder was done the prisoner had a clean cap on, and the bloody cap was brought the next day, &c.' whereas, when the bloody cap was produced in court, he said, *This cap I saw upon the prisoner's head that night at ten o'clock, the next day she had a clean cap on. I said to the people of the house, go and fetch down Mary's cap that she had on last night, that was bloody, &c.*

No account of his being asked whether the cap was bloody before the prisoner was blooded, or of his answering in the affirmative.—No account of his mentioning the size of the room 10 feet by 12, or of two gates about 7 or 8 feet high, which the supposed murderers must have got over, or of the impossibility of their getting out any other way than by a little alley within 24 feet of the door in the same street.

Zachariah Johns (called in the pretended trial at large) Edward Johns, is represented as saying he found the watch under a water-cask in the yard.—But no account of particulars, as that this water-cask stood upon two blocks,—

\* And yet this is the trial at large, or at least the public are desired to look upon it as such.

that he knelt down to look under it, that there was a bottle in the front which he took away before he discovered the watch, &c.

He is also represented as saying the watch was bloody in several places, whereas there was no such word mentioned on the trial.

John Foljamb (called in the trial above-mentioned) John Fordham is represented as saying, the prisoner told him she called out John, John. That he was at home on the 23d of February, and that if she had called out he should have heard her: whereas, after he had said he was in his own house, he was asked whether he could have heard her supposing she had cried out; he answered, *I could not*.

Samuel Hutchinson, a very material witness, who spoke of the prisoners fingers being bit, &c. his evidence entirely left out †.

Robert Inwood is represented as saying the gates abovementioned were locked up:—whereas, when he was particularly asked whether they were locked that night? his answer was, *I cannot say*. No mention made of this witness's staying with Mr. Jefferies to take an account of what things were in the house, or of their endeavouring to open the drawers with the keys which dropped from the deceased, and that neither would open them; nor any account of sending over to the prisoner for the key, nor of her answer, or whether the key of the drawers was ever found or not.

Nor is there any account of the cross examination of any of the witnesses, except Ann Toucher.

Having thus refuted the false and scandalous accounts given of her private life, and also pointed out the absurdities and inconsistencies contained in the *Spurious Trial at Large*, sufficient, perhaps, to open the eyes of the public, and discover to them how far they have heretofore been imposed on thereby: I shall now proceed to lay before them four letters, all which originals I have now in my possession; where they may be inspected by those who are desirous thereof. The first was wrote by her own hand on Sunday morning, April the 1st, and directed to her father, which is as follows:

Sunday Morning.

Honoured Father and Mother,

I Would have you take this misfortune that the world hath done to me; I am to die to-morrow: The thing that I die for I know myself as clear of it, as I was when I came into the world: I would have you get Mr. King to read that psalm in the the church that I told you of, it is the hundred and thirtieth: *O Lord, thou hast searched me out and known me, thou knowest my down-sitting and mine up-rising, thou understandest my thoughts long before*. Do not forget this: My love to you and mother, and my brothers and sister; my duty to Mr. King: I would have you buy Mr. King a mourning ring: I shall never see you no more in this world, but in another, I hope, in another world we shall meet with pleasure. The Lord be with you and me. Amen. Think of this when you do not see me.

MARY EDMUNDSON.

I hope the Lord will receive my soul.

The three following Letters, which are all anonymous, were sent to her while under confinement in the New Goal, Southwark, before the time of her trial.

To Mary Edmundson.

THE horrid and unnatural crime of murder has, within a few years last past, become more frequent than it was ever before known to be; it has been committed by, and on those between whom there were the strictest ties of blood; for children have dyed their hands with their parents blood, and the nearest tie of kindred has not been any security against it.

What a shudder must human nature receive, when it recollects there is no place where security may be depended on; for at the same time persons are barring their doors against thieves without, they are inclosing worse enemies within.

Those who commit the crime of murder always flatter themselves they shall perpetrate it so secretly, that it will never be discovered:

† This witness's name does not appear to be inserted in the genuine proceedings, though the whole of his evidence is given under the name of Richard Chapman, who was not on the trial at all; and which I am since informed, was occasioned by the hurry in preparing them for the press, which error the public are desired to correct.

but this wicked and unnatural sin is so displeasing to God, that he interferes in a more immediate manner in the detection of it, than any other crime, and will, by unthought of means, bring it to light, however secretly contrived, and without a true confession and sincere repentance; those who are guilty thereof will, in the next world, meet with everlasting punishments and dreadful torments, that will have no end.

My application to you is occasioned by the inconsistent account you have given me of the murder of your aunt, by which I cannot think you innocent thereof.—You say you was present in the room when your aunt was murdered by some men who were quite strangers (but one, whom you had seen several times pass by your late aunt's door) and that your hands were clear of the murder.—It may be true that your hands did not give the wound that was the cause of her death, but I cannot help thinking you was consenting to, and aiding and assisting in the murder; for God's sake consider what a foul crime cruel murder is, and reflect on the agonizing pangs, and the dreadful groans of your dying aunt; for if you have the least tenderness in your nature, you will be so moved thereby, that you will conceive the utmost detestation of such a barbarous crime, and remove that disquiet, horror, and perturbation, which you now labour under, by confessing not only your own guilt, but discovering the person or persons who were concerned with you in committing so foul a deed.

The holy scriptures frequently set before our eyes many examples of this most enormous crime, and that though they have been committed in the most private manner, yet the same could not be kept secret from God, who always brought those guilty thereof to light and punishment.

The circumstances of your aunt's murder are so strong against you, that they amount to a presumption of your guilt; therefore consider the present unhappy situation you are in, for although you may wear the mask of innocence to impose upon and deceive mankind, yet the great God, the searcher of all hearts, is not to be imposed upon or deceived: If you

are innocent he will comfort you; if you are guilty, and persists in the denial thereof, think what an injury you do to your poor soul, who by your foul prevarication will endure everlasting punishments, dreadful to think of; and without a sincere repentance (which cannot be without a true confession, for God will admit of no evasion) you may be assured that the supreme being will not forgive your committing so barbarous a crime.

I again intreat you to consider what a dreadful thing it must be to add one crime to another, by prevaricating and denying of the truth, and to go out of this world loaded with sin, which must hurry your soul to everlasting perdition.

Oh! yet bethink you—

With what a weight descends the guilty,  
Sunk with a load of unrepenting crimes,  
For such the infernal ministers prepare  
The darkest cells of hell.

Therefore dissemble no more, nor keep in league any longer with the destroyer of mankind, but confess the truth, by which means, and a sincere repentance, you may receive forgiveness from God for your crime, who must be greatly offended with your counterfeit innocence.

Let your guilty soul tremble beneath the lash of your own conscience, and do not delay repentance, that God may have pity on you,

Is the sincere desire of

Your friend and well-wisher,

J. G.

The following letters were only folded, and neither sealed nor directed.

**P**REPARE to meet thy God, O Israel. was the warning the prophet Amos was enabled to give a wicked nation or people that had not the fear of God before their eyes; and though God had delivered that nation or people out of many troubles, and bestowed many blessings upon them, yet they obeyed not his commands, but set at nought all his counsels, and would none of his reproofs, for

or which he was resolved to pour down his judgments upon them in this world, and if they died without a true repentance he would banish them from his presence into everlasting destruction in the world to come; and as the Lord is ever wont to raise up some one or other to deliver his message, and to be faithful to the soul or souls of his creatures, I trust I shall be enabled to be faithful to you and deliver my own soul. I can truly say you have been much upon my mind ever since I saw you, which was on Thursday, March the 3d; for what with the reflection of your crime, the shortness of your life, the strict account you must one day give to that God who will by no means clear the guilty, and with the dismal situation of the place you are now in, being a close confined prisoner, in a cold apartment surrounded with iron bars, thy limbs loaden with iron fetters, and thy body exposed to the censure of many spectators; but, sure I am, that you are closer confined in thy soul, and heavier laden with a guilty conscience, for so black a crime as wilful murder: I say, these reflections constrained me to write these lines, earnestly imploring the Majesty of Heaven to bless them to thy soul, being forbidden by your keeper to spake personally to you of any thing concerning your soul; he said for fear of disobliging the chaplain; therefore I have endeavoured to speak to you in the following manner, and with what words can I more properly speak to you, or force upon your mind, then with the words of the Prophet, *Prepare to meet thy God, or judge; and O! if thou art not prepared, how awful will his appearance be*; yet you must meet him prepared or not; by the answer you gave me to the question I asked it is much to be feared you are not as yet prepared aright for the preparation of the heart as well as the answer of the tongue is from God. You told me you hoped you should make your peace with God; but that you might not build your hopes of everlasting salvation on so sandy a foundation give me leave to tell you that it is not in thy own power to make thy Peace with God, for God is an absolute God, for God out of Christ is a consuming fire; there is no peace says my God to the wicked, he is of

purser eyes then to behold sin, and will by no means clear the guilty; now, if thou art guilty of sin, which undoubtedly you are, how can you make your peace with God? The ways of man is not in himself, it is not in man that walketh to direct his own steps, it is not in him that willeth, or in him that runneth, but of God that sheweth mercy; but you may say, I am not guilty of the fact I am charged with, and be using all your endeavours to make men believe you are not, and yet you may be guilty; it is possible you may deceive man, but God you cannot, for he knows the secrets of all hearts, he searches the hearts and tries the reins of the children of men; there is nothing done in secret, but he knoweth it altogether, all things are open and naked before him; O! how did God find out Cain after he had murdered his brother Abel: hear what God said unto Cain, *What hast thou done, the voice of thy brother's blood crieth unto me from the ground, and now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood?* Oh! the blood of the murdered cries to God for vengeance, for God hath said *whose sheddeth man's blood, by man shall his blood be shed.* David, though a King, was guilty both of murder and adultery, and for a while it was concealed from man but not from God; God seldom suffers murder long to be concealed, for sooner or later he brings all sins to light that are done in darkness, especially such horrid crimes as murder; for even David's murder was not to be concealed, therefore God, out of the riches of his mercy, sent a faithful Nathan unto him to convince him of so black a sin, of so bloody a crime; which he might have stifled from man, and the sin thought little of; but when Nathan came unto David and said unto him *Thou art the man*, David cried out, *I have sinned against the Lord.* Oh that God of his infinite mercy would make you as sensible, if guilty, of so black a sin as wilful murder, and give unto you as true a repentance as he gave unto David before you go hence, and are no more seen; for David was not only made sensible of that sin but acknowledged he was a sinner by nature. *I was born in sin saith David, shapen in iniquity, and in sin did my mother conceive.*

conscience; and thus under a sense of his original sin, as well as his actual transgressions, cries unto the Lord for mercy, begging that he would pardon his sins and cleanse him from his bloody guilt; and the Lord who is always faithful to his promises was not deaf to his cry, for saith he, *Call upon me in the day of trouble, and I will deliver thee.* O the riches of God's free grace, see how they are displayed in David's salvation; he might have justly banished him from his presence into everlasting destruction for sinning against him; but O! his mercy extended his justice, and freely forgave him all his sins, and now David could say from a happy experience; *Blessed is he whose transgressions is forgiven, whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity;* he well knew that God, who he had made his enemy was his friend, and that he would not enter into strict judgment with him; O that thou didst but know by happy experience what it is to be in so happy estate, as to be passed from death unto life, that is from a death of sin to a life of righteousness; for O! if thou die without this change, without a true saving repentance, I would not be in thy place for ten thousand worlds; for if thou dyest without being born again thou cannot see the kingdom of God, for God is holy, and dwells in that holy place where nothing that is unholy or unclean can enter. Therefore, as the tree falls so it must lie, as death leaves you judgment will find you, the devil and damned spirits standing ready to receive thy departing soul, to cast it into a lake of fire and brimstone, for it is out of thy power to make thy peace with God; God is thy enemy, thou hast sinned against him, thou art condemned already, and nothing can save thee from hell but true repentance and faith in the blood of the Lord Jesus Christ; yet this is no more in thy power than to make thy peace with God; thou cannot repent of thyself, thou cannot believe of thyself, thou might sooner fly up to the sky and pluck a star from its orb than to give thyself repentance and faith. Know these blessings are the gift of God, and he gives them when, where, and to whom he pleases, and he bestows them upon his creatures freely,

without their works or deservings. By this time I hope the blessed God hath opened the eyes of your understanding in some measure to see what a miserable estate you are now in, thy sins staring you in the face, death near approaching, and an angry God ready to meet you with all thy sins at his awful bar; surely such thoughts as these are enough to make you tremble. O how do you think you can stand with all thy sins before an angry God, whose eyes are as flames of fire, who cannot behold sin with the least approbation, and will not clear the guilty. You must shortly stand before an earthly judge, who cannot, in point of justice, clear thee if thou art found guilty, but will condemn thee to death, and deliver thee into the hands of the executioner to inflict the justice of the law upon you for making so great a breach; but oh! what is all this? this can reach no further than to take away thy natural breath, or temporal life, and then you are out of the reach of law, justice, judge, or executioner; but remember, thou hast an immortal part, that for ever will have an existence, and if thou art found guilty at God's awful bar, he will deliver thee into the hands of the executioner, which is the devil, there you will never get off the rack of law, justice, judge, or executioner, for you will be for ever dying, yet will never die, in flames of fire, surrounded with devils and damned spirits, who will for ever torment thy never dying soul, where thou wilt be denied a drop of water to cool thy parching tongue. O horrid! O terrible thought! who can dwell with everlasting burnings. Oh who can describe the torments of the damned? Was thou to be fixed in an engine, and there to be burnt joint by joint, and every joint a thousand years a burning, you would hope at last there would be an end of so terrible a death; but in hell thy hopes of death and torment will be endless, for their the worm dieth not, and the fire is not to be quenched; these horrid apprehensions if seen in their true light surely is enough to make the heart of the stoutest sinner tremble: O that God by his spirit would set them home upon thy conscience, and send an arrow of conviction into thy soul dipped in the blood of Christ, and alarm thee though it were

were with thunder. Knowest thou not, that thou art hanging over the bottomless-pit of hell; art thou dead in sin and fast asleep when danger is so near; hearest thou not, hark! hark! of the cries, the shrieks of the damned, open thine eyes; See! behold them weeping and gnashing their teeth one at another, cursing and blaspheming God. Awake! awake! thou sleeper out of thy carnal security, thou hast not a moment to spare, God is against thee, hell is up in arms to receive thee; awake! awake! from thy false hopes in making thy peace with God, it is out of thy power. God is thy enemy, thou hast sinned against him, thou art unclean, thou art polluted, and in thy blood, and nothing that is unclean can enter into the kingdom. Awake, the avenger of blood is pursuing you. Awake! awake! thou that sleepest, and arise from the dead, and Christ shall give you life; Lord God Almighty set home the words with power upon thy unhappy creature, and make her a monument of thy free grace and mercy, for the sake of thy dear son Jesus Christ; and let not my poor endeavours, nor thy poor creatures soul be lost, for Christ's sake; but oh! methinks I see you trembling and crying out, oh! what shall I do to be saved, my conscience is my accuser, the devil that tempted me is my accuser, and God is my enemy, Oh! what shall I do? what shall I do? what will become of my poor soul? I cannot hope for mercy, the devil tells me there is no mercy for me, my crime is too great to be pardoned; oh! I shall never see the face of God with comfort; is this the language of thy soul, art thou now labouring under the load of thy guilty conscience, smiting upon thy breast, crying from the depth of thy misery, God be merciful to me a miserable sinner; Lord save me, or I perish for ever; then I rejoice at thy language, and will sing glory unto God, for he hath begun a good work upon thy soul; come then, lift up thy head my sister, I have good news to tell you. I brought a pardon for thee, oh that thou might be enabled to believe it; for though I brought a sword in one hand I have an olive leaf in the other; though God's law be as a sword to thy soul, making deep wounds, yet here is an olive leaf to apply to

thy wounded soul, which in God's good time shall heal the sore malady; this olive leaf will speak peace to thy troubled conscience, and be as the balm of Gilead to heal thy wounded soul. The leaf, this balm of Gilead, is the precious blood of Jesus Christ, that blood that speaks better things than that of Abel's; Abel's blood cried for vengeance, but Christ's blood cries for peace and pardon; may the eternal God apply this blood by his holy spirit to thy sin sick soul; but you may say this is too good news to be true, I cannot believe it, God will not have mercy upon me, Christ's blood will not be applied to my soul, I shall never have peace nor pardon in this world, nor that which is to come, for I am the wickedest creature in the whole world, I am the chief of sinners, oh! my sins are of the deepest dye, I can expect no mercy from God, I am a sinner by nature, and by practice. Oh! what a horrid crime have I been guilty of? I have murdered the best of friends, one that so much loved me; oh! what shall I do? what shall I do to be saved? And art thou thus crying out for fear God will not have mercy on thy soul? I tell thee God hath begun a good work upon thy soul, and he that hath begun it will carry it on; it is the spirit of God that is at work upon thee, for his spirit convinces of sin; 'It is he that killeth and maketh alive, 'he breaketh and bindeth up, he woundeth 'and maketh whole;' know he that is whole hath no need of a physician, but he that is sick; then, thou art the person, therefore be no longer faithless but believing, Christ hath said he that believes, that is believeth that he died for him or her, that his precious blood was shed upon the cursed cross to make peace with God for his or her sins shall be saved; but he or him who believeth not that he died for them, and gave himself for them shall be damned. If thou believest not, it is true, the unbelief of thy heart, and the devil's temptations, who is now setting thy sins in battle array with all these aggravations, and so, devil-like, first tempted you to commit thy sins, or this horrid crime, and now upbraids you with them, telling you it is impossible for such a hell-deserving sinner as you are ever to be saved; but tell him

he is a liar, and that he was so from the beginning : he deceived Adam in Paradise, and Peter in the school of Christ ; but though he deceived them, yet he could not get his ends of them. You are on this side eternity, you are yet out of his reach, you have mercy offered you, may God enable you to except it ; oh ! what would the devil and the damned in hell give for such an offer as thou now hast, then let me beseech you for Christ's sake, for your own soul's sake cease not to cry night nor day to God to shew his mercy to you, give no sleep to thy eyes, nor slumber to thy eye-lids, till God, for Christ's sake, makes you a monument of his free grace and mercy : Behold the Lord Jesus God, coequal with the Father, hanging upon the cursed cross ; see his precious hands and feet nailed through the tenderest parts into the cursed wood ; see his dear head crowned with thorns ; see his dear body pierced with a spear ; behold, see his precious blood streaming from his sacred veins ; behold him all over in a gore of blood for thee ; see his dear arms wide open to embrace thee ; hear him crying unto thee, believe, believe in me, and thou shalt be saved : but if thou die an unbeliever, and neglects so great a salvation, how will you escape the damnation of hell ? you cannot say but you have had mercy offered you, you cannot say but you have been warned to flee from the wrath to come, know if thou dies an unbeliever thy blood will be upon thine own head. I am pure of the blood of you, there is but this one way whereby thou can be saved, and that is by Jesus Christ alone ; he is the way, the truth, and the life, no man can come to the Father but by him ; neither is salvation in any other ; there is no other name under heaven given among men whereby they can be saved but by Jesus Christ. Reason not then with the tempter, look not on the multitude of thy sins nor the deepness of their dye, but look unto Jesus and be you saved. Christ is ordained a prince and a saviour to give repentance and remission of sins, and though thy sins are as scarlet his blood will make them as snow, or as crimson, as white as wool ; and he is as willing as he is able to forgive thee all thy sins, though ever so great, or ever so ma-

ny ; for as the sea covers the greatest rocks as well as the smallest sands, so will the blood of Christ cover the greatest sins as well as the smallest, or most in number, for his blood cleanses or covers from all sin ; O then, despair not of mercy, for mercy is God's darling attribute, and the greater thy sins have been the greater will God's glory be shewn in thy salvation : Is thy sins greater then David's ? you have heard already how great his sins were, yet God forgave him all his sins : Are thy sins greater than Manasseh's, or Mary Magdalene's, out of whom the Lord cast seven devils, or Peter who denied his Lord with oaths and curses ; or Saul who was a blasphemer and a persecutor, or greater than them all, yea, greater than all God's elect, which are now in glory ; yet if thou truly believest in the Lord Jesus thou shalt be saved ; for it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. Let not thy sins fright thee, either for greatness or number, so as to despair of mercy, for thy sins are but the sins of a creature, but God's mercies are the mercies of a God, a God that cannot lie ; he hath said he delighteth not in the death of a sinner, and Christ saith, ' Come unto me all ye that labour and are heavy laden, and I will give you rest,' and blessed be God, Christ ever liveth to make intercession and to save all them that come unto God by him ; and if thou thus come unto Christ thou shalt be saved in spite of the devil, thy own wicked heart, or all the legions in hell. Behold, God saved one at the last hour, that none might despair of mercy, and but one, that none might presume or put off repentance to their last hour, and that was a thief or murderer that was crucified with the Lord Jesus ; for no sooner was he enabled to believe on him and to pray to him to remember him when he came into his kingdom, but Christ's answer was, ' this day shalt thou be with me in Paradise.' Oh, what love ? Oh, what mercy was there displayed to one that was justly dying a cursed death, for it is written, ' Cursed is every one that hangeth on a tree.' May these things, oh ! may these things encourage you to rely upon Jesus Christ for mercy :

cy: Oh! lay at his bleeding feet as Mary Magdalen did, washing them with tears of true repentance, and wiping them with the hairs of thy head, lay there confessing thy sins, for he is faithful and just to forgive thee thy sins, and cleanse thee from all unrighteousness. What shall I say more unto you? I know not how to leave off when I consider you are so near launching into eternity, either endless happiness, or everlasting woe and misery; but was I to write to you for ever in drops of my hearts blood I could not save thy soul; no, nothing but the Almighty power can do it, it must be by the free grace and mercy of God if ever thou art saved in time and eternity. All I can do more for you is to beg you not to cease crying to God for mercy, imploring him not to enter into judgment with you, but freely forgive you all your sins, for the worthiness, for the merits, for the suffering of the Lord Jesus Christ, his dearly beloved son's sake, who shed his most precious blood upon the cursed cross for the chief of sinners; and if thou thus lay at the feet of mercy, crying from a broken spirit, a broken and a contrite heart, I tell thee this for thy comfort, God, for Christ's sake, will surely forgive you. I have nothing more to add, but that my poor breathing shall not be wanting at the throne of grace for thee; and oh, if thou find any comfort from these my poor endeavours, which I have wrote for no other end but thy soul's good, not unto me, but unto God give all the glory, unto him alone it is due; and if I am never to see thee more in this world, God grant I may meet you at the right-hand of Jesus Christ, at the great tribunal, and to be received into the kingdom of God's dear son, to live and reign with him for ever and ever; God of his infinite mercy grant for the sake of Jesus Christ. Amen.

I have endeavoured by divine assistance to draw up a few words in prayer, which, if you think proper to use, I trust the Lord will bless.

March 12, 1759.

J. M.

**O** Most gracious and ever merciful Lord God Almighty, with whom doth dwell thy dear beloved son Jesus Christ, and ever blessed spi-

rit, three persons, but one ever-living and true God. O thou three in one look down from heaven, thy dwelling-place, with an eye of pity and compassion upon me thy unhappy creature who is now prostrated before thee upon my bended knees, not daring so much as to lift up my guilty eyes towards heaven, where thy honour dwells; for oh! I have sinned against Heaven, and in thy sight, and am no more worthy of thy notice. O thou most holy one that cannot behold sin with the least approbation, thou that putteth no trust in thy saints, and the holy angels thou charges with folly; oh! how shall I come before thy divine presence who am all over sin, polluted and in my blood; O wilt thou suffer me, hell deserving me, to take thy holy name into my sinful and polluted lips to plead with thee for mercy in the name of thy dearly beloved son Jesus Christ, in whom thou art always well pleased, O Lord I cry unto thee in the merits of his most precious blood from the depth of my misery to the depth of thy mercy, humbly begging thee to pardon my manifold sins and wickedness which I have committed against thy divine majesty, and particularly that great sin for which I am here confined in this dismal place; O Lord enter not into judgment with me thy poor unhappy creature lest thou bring me to nothing; Lord I acknowledge my sins to be of the deepest dye, and that nothing can blot them out of thy remembrance but the precious blood of thy dear son Jesus Christ. If my head was a well of water and my eyes fountains of tears, and I could weep for ever, that would not appease thy justice; or was I to agonize my body all over blood till all my blood was strained out of my veins, and every drop from my heart, yet that would make no atonement for the least sin for my soul, for I have sinned against thy Divine Majesty, and nothing but divine blood can cleanse my sinful soul nor appease thy divine justice; O that thou would send the Holy Spirit to sprinkle the divine blood of Jesus, that lamb that was slain from the foundation of the world, upon my sinful conscience, and cleanse my soul from all sin, and bloody guilt. Lord thou might justly have sent me down to hell long ago, I am a sinner by

by nature, for in sin did my mother conceive me; but, oh! I have added to my original sin actual transgression, and have thereby incurred upon myself a double damnation; but O Lord have mercy upon me and forgive me all my sins before I go hence, and am no more, for Christ's sake; and execute not thy justice in my damnation, but extend the riches of thy free grace in my salvation, and snatch my soul as a brand out of the burning. Lord I beseech thee to hear me, Lord be merciful unto me, and blot out my sins as a cloud, and my transgressions as a thick cloud, for the worthiness of the merits of Jesus Christ my only Saviour and Redeemer. Amen.

*Madam,*

**B**EING led by curiosity, amongst others, to the place of your confinement, and seeing you sitting in so disconsolate a manner, I could but pity and deplore that low and abject state I saw you in; it put me in mind of our fallen state by nature, in breaking the commands of a just and good God; therefore we are all guilty by nature of offence, you particularly of murder; the most blackest and shocking to human nature, being of a near and dear relation; one who had provided for you in her life time, and had taken particular care of you when dead: Had she died a natural death, you would have enjoyed the fruits of it; but being untimely cut off by you, without ever making one preparative prayer to God for all her past sins. Think, O think, what a sad guilt was yours, to cut her off thus unprepared, and so untimely send her to that great tribunal, where the secrets of all hearts are disclosed, where the just and the unjust receive their reward according to their deeds: But you are still spared by the laws of our land to a longer time for your repentance, which is a much greater privilege than you allowed the deceased: Now what remains for you but to be tried by these excellent laws of your country, by an earthly judge, where you will have a candid and impartial trial according to your crime; and if you then deny the charge of guilt, God will surely find out

a way to detect all your schemes, be they what they will; and if you are guilty, you will have this final sentence, *Whosoever sheddeth man's blood, by man shall his blood be shed*; and when this is pronounced, as pronounced it will, think what a sad scene there is to go through, an ignominious death, and a just and angry God to appease. Think, O think, wretched woman, what excuse can thy stubborn and obdurate heart contrive to appease this angry God; for thou wilt be ready to say with Cain, the first murderer, *My punishment is greater than I can bear; for behold thou hast driven me out this day from the face of the earth, and from thy face shall I be hid*: But God makes this gracious answer to him, and all future sinners like him: *And the Lord said unto Cain, whosoever slayeth thee, vengeance shall be taken on him seven-fold, and the Lord set a mark upon Cain*.

To do this thou must say, 'Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified.' For if you say you have no sin, you deceive yourself, and the truth is not in you; but if you confess your sins, God is faithful and just to forgive your sins, and to cleanse you from all unrighteousness: Rent your heart, and not your garment, and turn to the Lord your God, for he is gracious and merciful, slow to anger: And therefore arise and go to this good God, and say with the prodigal, 'Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son.' For as I live, faith the Lord, I have no pleasure in the death of a sinner, for why will you die; therefore repent, for the kingdom of Heaven is at hand: And again, Repent, that your sins be forgiven you, and be converted. And to do this great work, you must pray to God for his assistance, for without that you can do nothing; For being dead unto sin, you must have a new birth unto righteousness: For as in Adam all die, so in Christ all shall be made alive. And to confirm this great point, God says, 'Let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.'

There

There are numerous passages in scripture that give the greatest hopes and encouragement to sinners in all cases, and very often in yours ; as when king David, a man after God's own heart, had committed murder and adultery in the case of Uriah, what great comfort did God give him by the mouth of Nathan the prophet, when he had humbled himself before God : ' And Nathan said unto David, thou art the man : ' And David, struck with the guilt of his crime, summed up all his guilt in this small but just expression, ' I have sinned against the Lord : ' And Nathan, not to keep this great and royal sinner in long suspense, tells him, ' The Lord hath put away thy sins, thou shalt not die : ' ' Therefore say with him, ' The Lord is my rock, and my fortress, and my deliverer ; though the sorrows of hell compassed me about, yet shall I see my God. Turn thou me, O God, and so shall I be turned ; be favourable, O Lord, be favourable to thy servant, who turns to thee in weeping, fasting, and

prayer : Hear me, O Lord, for thy mercy is great ; and after the multitude of thy mercies look with pity upon me ; through the merits and mediation of thy blessed son, Jesus Christ our Lord. *Amen.*

You will, in all likelihood, be surprized in receiving these few lines, I being an entire stranger to your person, but a well-wisher to your soul, therefore hope you will carefully peruse this, and if any part of it gives you comfort in this great affliction, my end will be answered ; therefore shall conclude, hoping you will be directed by those reverend and worthy divines that are allotted to attend you ; making no manner of doubt, but they will faithfully and carefully put you in the right way for your future welfare : And may the Lord strengthen you in your afflictions, and support you under your trial, and in the hour of death, shall be the prayer of your well-wisher in Christ, &c.

# P L A N

Giving an exact DESCRIPTION of the Situation of the HOUSE of

Mrs. SUSANNA WALKER,

Designed for the Information of the PUBLICK;

Wherein are particularly pointed out, the various Places mentioned on the TRIAL.

(1) **T**HE street: (2) The fore door of Mrs. Walker's house. (3.) The window against which Mary Edmundson said the three men shoved her \*. (4) The fire-place against which the watch hung. (5) The stairs where she said the three men stood with the candle, as if they were going up †. (6) The door out of the kitchen into the washhouse ‡. (7) The door out of the washhouse into the yard. (8) The copper; in the fire-place and ash-hole of which the bloody knife and apron were found. (9) The yard. (10) The place where the coals used to lay. (11) Slight fence about fifteen feet high. (12) The door of the necessary. (13) One of the two separate gates spoken of on the trial ||, about seven feet and an half high. (14) The other gate about the same height, which goes out into the alley. (15) The alley which goes into the street within twenty-four feet of Mrs. Walker's door. (16) The end of the alley which is no thoroughfare, but joins to the boat-builder's warehouse. (17) High pales which separate Mr. Richards's timber yard from another adjoining. (18) High pales which separate the aforesaid timber yard from the alley. (19) Mr. Richards's timber yard, the further part of which leads to the river ¶. (20) The next neighbour's house adjoining to the alley. (21) The washhouse. (22) A little gate in the yard, which is opposite the necessary, which necessary, and that of Mrs. Walker's, are both under a boat builder's warehouse \*. (23.) The boat-builders warehouse. (24) A row of wooden, &c. houses adjoining to Mrs. Walker's.

\* See Hillier's evidence on the trial of Mary Edmundson, as inserted in the Genuine Proceedings published by permission of the high-sheriff.

† See the prisoners defence as inserted in the above.

‡ The house has but one room on a floor, and no parlour, as spoken of in the pretended Genuine Narrative.

|| See Jefferies's evidence inserted as above.

¶ See Inwood's evidence inserted as above.

\* See Foljamb's evidence inserted as above.

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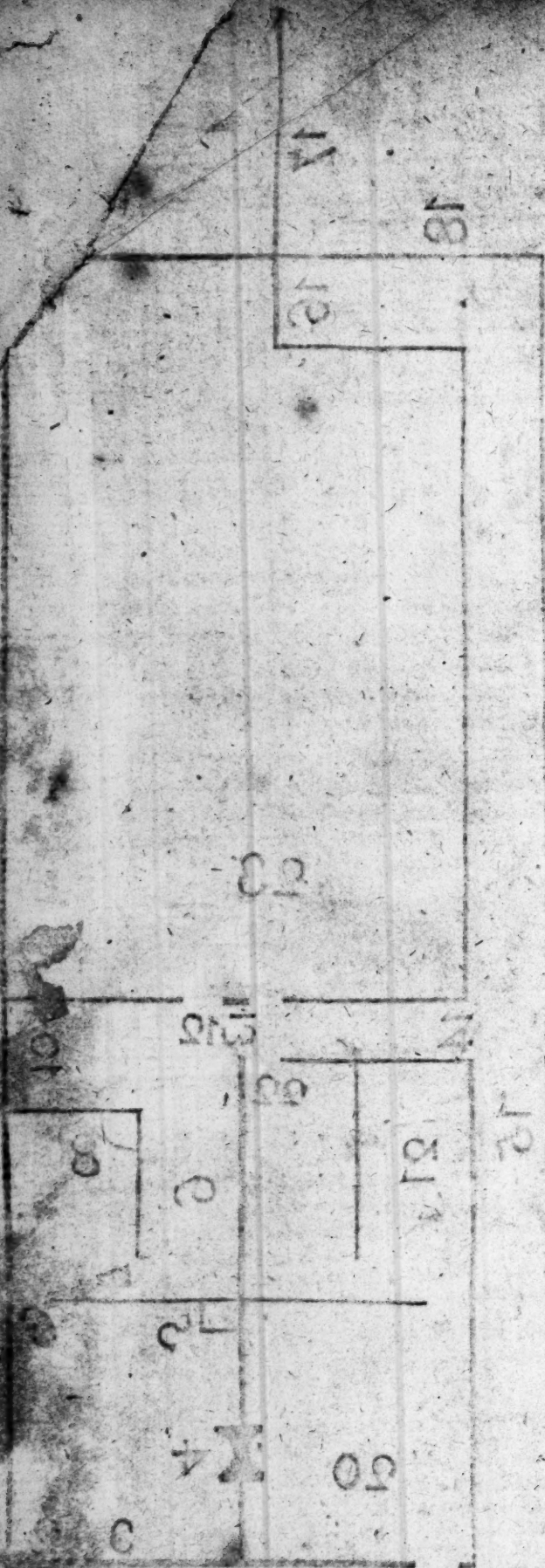
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